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POST - ELECTION REPORT

Mapai - Herut Rapprochement ?

By WILLIAM FRANKEL
Editor, London Jewish Chronicle

JERUSALEM, (JCNFS) The last Israeli election was not really a General Election in the British sense.

Everybody knew that there was no question of replacing one ruling party by another.

In Israel the electorate was not presented with any real alternative to Mapai supremacy.

This, I suppose, was one of the reasons for the lack of interest evident during the final weeks of the campaign.

What has taken place, therefore, is more like a by-election, where there was no possibility of changing the Government, but merely of giving expression to a trend.

MAPAI'S ENORMOUS EFFORT

Mapai had made enormous efforts during the past few months to regain the ground it had lost as a result of the Lavon affair. The other parties who naturally wanted to make capital of the division within Mapai which the affair revealed, tried to fix an early date for the election while the subject was still fresh. B.G. played for time, and now, months after the event, the issue was largely ignored during the campaign.

Mapai was helped to a very great extent also by B.-G's visits to Kennedy, Diefenbaker, and de Gaulle and the wide publicity they received in Israel, by the launching of the Israel rocket, and by the general atmosphere of prosperity.

And, finally, while other parties anticipated difficulty *in getting their voters out on a hot August day, Mapai's electoral machine is so highly developed that it was reckoned more likely to succeed in bringing their supporters to the poll.*

I was told in Israel that if Mapai lost few seats (its gains at the last election) the result would be a victory. Now Ben-Gurion must face the bargaining of coalition-making. The Liberals told me categorically and without qualification that they would not enter a coalition in which a party with a minority of seats in the Knesset would have the majority of portfolios.

I cannot envisage Mapai giving up the lion's share of Cabinet posts, so if the Liberals keep to this resolution Mr. Ben-Gurion will have to look elsewhere for his partners.

LEFT CHANGING POSITION

The left-wing parties, Achdut Avoda and Mapam, despite their unwillingness to join a Government under B.-G. a few months ago, are ready to return to a new coalition under its leadership now. But it is questionable whether B.-G. will want them after the friction of recent years.

The National Religious Party takes it for granted that they will be back in the coalition.

For B.-G. their participation presents few problems.

It is just a question of how many jobs they will be offered and what religious concessions they can extract.

Until now both Mapai and Herut, have refused to enter into any coalition with the other.

I sensed a willingness on both sides to think again about this inflexible attitude, and it may not be impossible that some rapprochement can be affected.

Thus ends the election that nobody wanted but that nobody seemed able to avoid. Elections are often praised for their educational value. In Israel it seemed to me that the election propaganda was on the basis of slogans rather than serious discussion of policies. It certainly cost Israel a great deal of money. Now the bill will have to be paid.

NO NEGOTIATION FOR NEW GOVERNMENT UNTIL AFTER HOLIDAYS

JERUSALEM, (JCNS) The election results continue to be the subject of public analysis and discussion, but there are no prospects of any early information about a new Government. On the contrary, one report says that negotiations will not formally begin until after the High Holidays.

All parties are first holding meetings with their governing bodies to assess their strength and work out conditions for joining a coalition government.

Herut advocated the departure of Mr. Ben-Gurion - and attributes the idea to some Mapai circles - to make the formation of a coalition easier.

Mr. Pinchas Lavon said that Mapai's losses were well deserved. He advised the Party's leaders to ponder well on what happened and change their policy accordingly.

Greek-Orthodox Arab leader, Archbishop Georges Hakim said that Mapai, by its policy towards the Arab minority, drove them to vote for the Communists. In Haifa and Nazareth Communist. Arabs were reported being still celebrating victory last night.

LEFT-WING PARTIES CHANGE POSITION; MAY "ALLOW" B. G. TO BE PREMIER

PONDER NEXT STEP

IN JERUSALEM: Dr. N. Goldmann discusses election results with Liberal Leader Y. Sapir.

U.S. HADASSAH CONVENTION AGAINST NAHUM GOLDMANN

WILL DEMAND CENSURE VOTE

OPPOSE LEADER'S MEDDLING IN INTERNAL ISRAELI POLITICS

(CJN-JCNS WIRE) — Lola Kramarsky, president of the American Hadassah, largest Zionist organization in the world, made a veiled attack against Dr. Nahum Goldmann, president of the World Zionist organization, for his "meddling" in the last Israeli parliamentary election.

ADDRESSES CONVENTION

The Hadassah president made it clear however that Hadassah, the organization of Zionist Women in the United States, absolutely disapproves of Dr. Goldmann's recent campaigning on behalf of the Liberal party in Israel. She made her statement in the opening address at the Hadassah's 47th national convention. The convention began here on Monday night.

INTERNAL PROBLEM

Mrs. Kramarsky, in her opening address to one of the largest conventions in Hadassah's history, stated i.e.:

"Israel's policies and politics, whether internal or external, are the sole preoccupation and prerogative of the citizens of the state of Israel.

"Not meddling in the internal problems of Israel, not intervening — directly or indirectly in the affairs of the citizens of the Jewish state, — has always been one of the cardinal, basic principles of Hadassah. Thus it shall remain."

WILL DEMAND CENSURE

Mrs. Kramarsky continued by declaring that no Zionist leader who lives outside of Israel has a right to participate in Israeli political life.

It is understood that Hadassah will bring up this problem at the coming meeting of the Executive of the World Zionist organization at which occasion it will demand that Dr. Goldmann be censured for his political activity in Israel.

GOLDBERG GREETS ZIONISTS

The American Secretary of Labour, Arthur Goldberg, addressed the convention and discussed U.S. Foreign aid. Goldberg prefaced his official speech with warm remarks about Hadassah of which his wife is an active member.

The U.S. cabinet member mentioned the importance of Israel which he visited only recently, and spoke of his "emotional experience" there. However, he cautioned American Jews not to become "hypersensitive" about their position.

Official French Warning To The Jewish People: DON'T TRUST MOSCOW

FRENCH MINISTER'S ACCUSATION

PARIS, (JCNS) — "True liberty does not exist in a Communist country, and the freedom of Jews is even more limited," said the French Foreign Minister,, M. Couve de Murville, when he addressed the B'nai B'rith International Council in Paris. "Soviet totalitarianism and antisemitism are connected," he claimed.

"Jewish people are linked wherever they live or whatever their nationality," the Foreign Minister said. "They cannot survive except in liberty. France and the Jewish people are linked by their common understanding of liberty."

M. de Murville spoke of the Jewish cultural and community life in Europe after the war. "Things are different in that other part of Europe which is separated from us by the Iron Curtain," he said. "France is happy that the Jewish communities of Western Europe resumed their religious and spiritual development after the war." The Israel Ambassador to Britain Mr. Arthur Lourie also spoke.

Two hundred membres of B'nai B'rith attended a banquet in the Unesco buildings to hear the French Foreign Minister speak. They came from America, Israel and Europe.

COUVE DE MURVILLE
Foreign Minister of France

Nasser Fires Editor For Urging Ties With Israel

CAIRO — President Nasser has dismissed the editor of the *Mussawar* magazine for writing an article recommending that Israel be incorporated in an overall Union of Arab States, the Middle East News Agency reported.

The Agency said the editor, Mohamed Fikri Abaza, was relieved of his post and also of his post as Chairman of Dar El Hilal, a publishing organization wich puts out many UAR magazines.

OFFICIAL DECREE

The decree was issued by President Nasser, the agency said.

Quoting unnamed "responsible sources", the agency said the action was taken because the article, among other things, "throws suspicion on the Arab position toward Israel".

WANTS NEUTRAL GERMANY

Abaza's recommendations were made in a rambling editorial in which he said it is a journalist's duty to suggest solutions to world problems.

His suggestions included the abolition of the Warsaw and Nato pacts, reunification of a neutralized Germany and abolition of the veto in the United Nations.

Cairo Radio reported that the Lebanese authorities have detained 16 Israelis who crossed the border on some "as yet undetermined mission".

SELASSIE, HASSAN TO 'NEUTRAL SUMMIT'

BELGRADE — President Tito, King Hassan, of Morocco, and Emperor Haile Selassie of Ethiopia, will head the delegations of their respective countries to the "Summit" conference of nonaligned nations opening here on September 1. President Bourguiba will probably head the Tunisian delegation.

This brings to four the number of royal leaders reported here to be coming to the conference, initiated jointly by Yugoslavia's President Tito, Gamal Abdul Nasser of the United Arab Republic, and President Sukarno of Indonesia. The two others are King Mahendra of Nepal and Prince Norodom Sihanouk of Cambodia.

Other leaders who have announced they will attend are Prime Minister Nehru, President U Nu of Burma, President Kwame Nkrumah of Ghana, President Ibrahim Abboud of Sudan, and President Adem Abdullah Osman of Somaliland.

The Tunis weekly journal, "Afrique Action," said that Tunisia would be represented, "except in the event of something making it impossible," by President Bourguiba himself.

The "problem of Palestine" wil also be discussed.

INFILTRATOR KILLED IN BORDER VILLAGE

KFAR SABA, Israel — An infiltrator from Jordan, believed to be the leader of a smuggling ring, was killed after an exchange of fire with a Border police patrol in a village south of Taiyiba, in the Little Triangle.

The security forces have long known of this infiltrator, and at 10 p.m., the patrol spotted their man and followed him to the village. As he was about to enter a house in the village, he was challenged. He took to his heels, spurting fire from a submachine gun. The patrol returned the fire, killing the infiltrator.

Three other Arabs were detained following the skirmish. They are suspected of being members of the same smuggling ring.

The body of the killed infiltrator was returned yesterday to Jordan through the Israel-Jordan Mixed Armistice Commission.

MEIR CONGRATULATES KENYATTA

JERUSALEM, CJN) — Foreign Minister Golda Meir on Friday sent a message of congratulations to Jomo Kenyatta, the Kenya African leader, on his release from detention.

Commentary • By M. J. Nurenberger

FRENCH IN QUEBEC: CANDID COUNSEL

One of the fallacies wide-spread among French-Canadians is the belief that Jews are against their French culture and favor the satellites of the English cultural influence in Quebec.

As far as Jews are concerned, this prejudice is not new. I have heard similar expressions of misrepresentation of facts in many a country where people, belonging to a "weak" cultural group, accuse the Jews of being an instrument of cultural subjugation. I heard it in pre-war Prague where the Slovaks accused the Jews of being pro-Czech; the Czechs, of pro-Germanism, whereas the Germans coined the famous joke about the Jews being the only Czechoslovaks. Similar accusations are made by the Flemings in Belgium and by the Arabs in Morocco, where the Jews are accused of subservience to French culture.

In Montreal one hears often that Jews prefer English as opposed to French. Only recently I came across these insinuations in a Montreal literary magazine.

* * * *

The other evening, at a presentation of Ravel's "L'heure Espagnole" — directed by a Jew — at the Comedie Canadienne, I discussed this problem with some French friends. I pointed out the fact that some of the sponsors of this French theatre are Jews, as were, many among the spectators. I stressed that all of us who love French culture are very often dismayed by the parochialism of some features of its Canadian version. A Jew will certainly not become a Catholic in order to send his child to a French school. However, anything French in the sense of true culture finds a multitude of Jewish patrons not only in Montreal but in Quebec in general. As a matter of fact, many Jews who immigrated to Montreal from French-speaking countries have become a vital part of the French population there and are actively interested in the promotion of **truly** French cultural values.

However I do not believe that eighteenth-century French provincialism will prevail. Furthermore, a noticeable inferiority complex which manifests itself through intellectual snobism will not influence anyone into joining the French Canadian in the struggle for his culture. The French themselves should remember that it is the **universal** in French culture that made France, its spirit, the inheritance of all civilized men. Its parochialism will not attract the non-French.

TUNISIA CUTS OFF POSTAL LINKS WITH ISRAEL

JERUSALEM, (JCNS) Israel has no explanation for the sudden action by the Tunisian Government in cutting off postal contact with the Jewish State.

The announcement from Tunisia, was forwarded to Israel through the World Postal Union and said that this severance of links took effect on August 8.

Plan U. S. Emigration To Israel

NEW YORK, (JCNS) A new group within the Zionist Organisation of America, Bnai Aliyah, has been formed here to encourage and stimulate emigration to Israel.

Mr. Jacob M. Dinnes, National Chairman of the ZOA's Aliya Committee said the new group will consist of ZOA members whose immediate relatives already reside in Israel.

Mr. Louis Sitkoff of Livittown, New York, was appointed Chairman of the new group.

KIDNAPPING STILL IN PUBLIC EYE

EXTRADITION OF SHALOM SHTARKES SOUGHT

JERUSALEM, (JCNS) — An extradition request for Shalom Shtarkes, uncle of Yossele Schumacher, the nine-year-old kidnapped boy, is to be made through the Israel Foreign Ministry to the British Government, it was reported here. Shalom Shtarkes lives in Stamford Hill, London.

With the request will be attached affidavits from three of the members of Moshav Komemiut, who are now under detention. They testified to having seen Shalom Shtarkes with the boy after he had "disappeared".

Reuven and Zalman Kutt together with the latter's wife Raschel, who are among those detained in connection with this case, testified they were given the boy by Shtarkes for a short time in the beginning of 1960. While some of those previously arrested have been released on bail, the grandfather Nahman Shtarkes is still in prison, as well as four members of moshav Komemiut, who are awaiting formal charges. They are Zalman Kutt, Amram Gross, Pinhas Rappaport and an accountant of the village whose name has not been revealed.

ARAB TO LIBERALS

JERUSALEM, (JCNS) — As in previous elections, five Arabs belonging to parties affiliated to Mapai were returned to the new Knesset.

However, it is learnt that one of the Arab members decided (after being returned) that he would support the Liberal Party instead of Mapai.

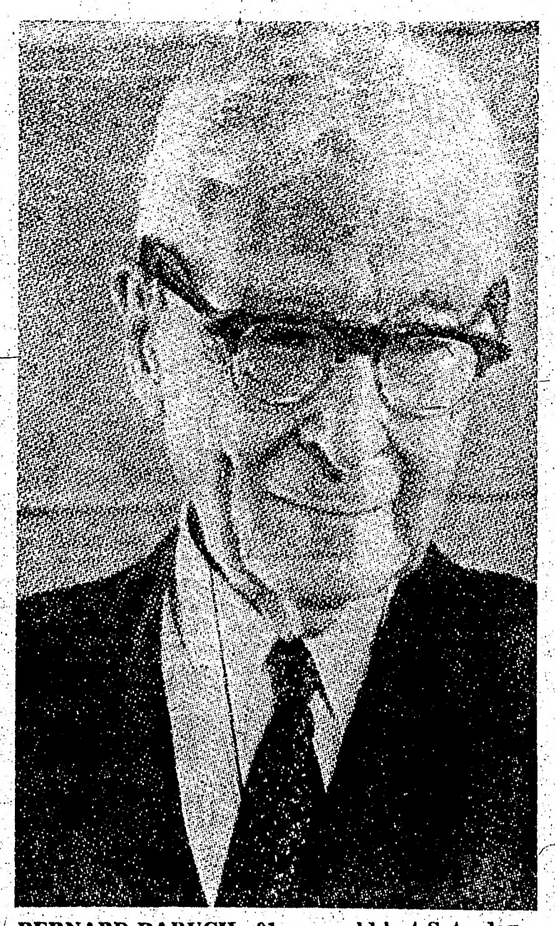
This will raise the effective strength of the Liberal Party in the new Knesset to 17 members.

AMERICAN ATOMIC EXPERTS IN ISRAEL

JERUSALEM (JCNS) Two atomic energy experts arrived from the United States to advice on problems which arose at the Atomic Reactor at Nahal Rubin supplied by the U. S.

The two experts are Mr. John Doning and Mr. Salvador Ceja. They came under an Israeli-American Agreement signed between the Atomic Energy Commission of the countries.

"NO MORE ADVICE TO U.S. PRESIDENTS"



BERNARD BARUCH, 91 years old last Saturday

INSIDE TORONTO By BEN NOBLEMAN

TONY MARTIN BECOMES AVROM MOISHE AT THE JEWISH HOME FOR AGED

One sometimes wonders how certain critics see the Theatre. This curiosity was increased by the reviews of the outstanding show at the O'Keefe Centre last week starring Tony Martin and Ford and Hines. The three reviewers, for reasons unknown, belittled Tony Martin's performance. Lotta Dempsey of The Star presented the only positive approach when she disagreed with the critics. Martin an outstanding singer and showman for the past 20 years, was sold-out every night. The audiences liked his performance immensely.

• • •

Phil Ford, of the comedy team Ford and Hines, told us that Tony Martin had specifically requested that they appear with him at the O'Keefe Centre. Ford and Hines worked with Martin last March at the Desert Inn in Las Vegas. He was very impressed with their act and asked his agents, MCA, that they share billing with him at the O'Keefe Centre.

Ford stated that Martin was "a great artist" and that he and Mimi Hines were thrilled to be privileged to work with him.

Martin's "humanitarian side" was revealed last Wednesday when he addressed a luncheon on behalf of the $4,500,000 campaign for the Jewish Home For The Aged at the Regency Towers, The singer was presented with a "Heart of Show Business Award" by Alvin Rosenberg, Q.C., past chairman of the UJA drive.

Martin told the audience that **his real name was Alvin Morris ("Avrom Moishe") and that the Hollywood moguls decided to change it 25 years ago when he was signed for a movie starring Wayne Morris and Chester Morris. He also revealed that he was an Aleph Godol in AZA, the B'noi B'rith Youth Organization, when he was a young fellow.**

"I'm glad to see Jews take care of their own whether in Toronto, Beverley Hills, Hawaii or Israel," Martin declared. He praised the campaign leaders of the Jewish Home For The Aged for their hard work. He pointed out that when asked to help out similar drives in Hollywood, all he had to do was call Frank Sinatra, Sammy Davis Jr., Danny Thomas, Bob Hope, Danny Kaye and other stars who consented to appear at a fund-raising dinner. The quota would be reached in one night. But in Toronto money for worthy charitable drives has to be raised without the help of "name stars" but through hard slugging. Before leaving the luncheon, the singing star gave a cheque to the drive for himself and his wife, Cyd Charisse.

In an exclusive CJN interview Martin stated that he wasn't too concerned with press criticism. The audience response and the box office results is what counts with him. The show was a sell-out every night which speaks for itself. He had high praise for Ford and Hines and predicted they would be stars on their own shortly. He praised the officials at the O'Keefe Centre and the Canadian people for their warmth and friendliness. Martin was the star of the CNE Grandstand Show in 1952 and played in Vancouver prior to his Toronto appearance.

Tony sang some of the numbers that have made him famous over the years such as "Let's Face the Music and Dance," "Make Someone Happy," "Let's Fall In Love," "Nevertheless," which was composed by a law student in San Francisco who gave Tony the song. "Fascination," "There's No Tomorrow," which sold over a million records, "When We're Dancing," "Autumn Leaves," and "Gigi," all to the delight of his audience.

Martin's philosophy is simple. "I sing from my heart. I love singing and I love people. Music is international. I sang in Paris, Rome, Johannesburg, London (at the Palladium three times), Calcutta during the war and all over the world. People love singing everywhere," he states. In October Martin and his wife Cyd Charisse are going to Russia." And they better like us there."

Tony was born in Oakland, California. While attending Oakland High School, he and three other boys formed an orchestra, and he tripled as leader, sax player, and singer. The group became quite popular and was in constant demand for professional appearances. After graduating high school, he played at the World's Fair in Chicago, and appeared at various night clubs in Chicago, including the Chez Paree where he returned years later as a star to break all records. After attending college, he was signed for the movies and appeared in numerous pictures, including "Sally, Irene and Mary," later playing opposite Rita Hayworth in "Music in My Heart." He also was in "Ziegfeld Girl" at MGM and in "The Big Store" with the Marx Bros.

Martin spent four years in the U.S. Army in the Far East. He became a sergeant and won the Bronze Star and Presidential Unit Citation. After the war he appeared in such movies as "Show Boat," "Till the Clouds Roll By" and "Here Come The Girls" with Bob Hope, Arlene Dahl and Rosemary Clooney.

The singing star received over 300 fan letters during his week stay at the O'Keefe, all disagreeing with the critics. He prefers personal appearances where he can see the audience. He doesn't like TV and limits himself to three guest spots a year. Martin has turned down several movie scripts because the parts were bad. "A bad movie can damage an actor's career," he stated. He was one of the originals on the Ed Sullivan Show and describes Sullivan as "a fine person and a great friend of the Jewish people." Martin is a member of the Los Angeles B'nai B'rith, the Westwood Temple and the Hillcrest Country Club, one of the finest golfing clubs in America. Jack Benny, Danny Kaye, George Burns, Danny Thomas, Frank Sinatra, Eddie Mannix, Leo Durocher, all belong there. Although it is primarily a Jewish club it has Gentile members in order to help the cause of brotherhood and inter-faith relations.

Martin has never appeared on Broadway and his first stage appearance was three weeks in "Guys and Dolls" in a theatre in the round this summer. "The biggest thrill of my career is to help a worthy cause, whether Protestant, Catholic or Jewish," he declared. He has appeared for Israel Bonds, City of Hope Hospital, Home for the Aged and numerous other charitable drives. He is looking forward to visiting Israel in the near future. His parting words were that "in show business talent is the chief qualification. It doesn't matter what your race, nationality or religion is. Talent is the thing."

Show business star Tony Martin took time out from a busy schedule to attend a luncheon for the Building Expansion Fund of the Jewish Home for the Aged and Baycrest Hospital at the Regency Towers Hotel. Here he looks over the brochure with Campaign Co-Chairmen Abe Posluns and J. Irving Oelbaum. Mr. Martin made a gift of $250 to the Campaign.

THE LIGHTER SIDE

• **Jackie Kahane**, Canadian Comic, is a smash hit at New York's Copa. His delivery (deadpan) is good and sometimes catching and his material is what his audiences expect.

• **Andre Schwartz-Bart**, author of the best-selling "Last of the Just," celebrated the success of his book by marrying, moving to Switzerland and then going to Africa to collect material for his next book.

• **Tina Louise's** attractive mother, Mrs. Betty Myers, is after David Susskind's scalp for calling Tina "a birdbrain" on TV. Tina, claims her mother, works steadily as an actress in Hollywood and Europe, speaks Italian, and "is a girl of letters—a super—girl in the mental department." Furthermore, says Mrs. Myers, Tina "interviewed Elvis Presley in a more satisfactory way than Susskind interviewed Khrushchev."

• A very shapely Brunette was telling her boy friend that when she went to the **Catskills** without him, she was well-behaved: "I was a perfect lady," she said. "Yeah!" he said. "A perfect Lady Chatterley!"

• **Henny Youngman** was applauded in Lindy's when notices came out on his dramatic TV debut in "U.S. Steel."

There was the fellow who thought the top row of his typewriter was for swear words.

• **Jerome Chodorov**, directing Peter Fonda in "Blood, Sweat and Stanley Poole," invited the lanky, good-looking actor to his home for pre-rehearsal talks and introduced him to his daughter, Susan, age 9. When Fonda phoned the next day, Chodorow asked Susan if she had any message for Fonda.

"Yes," she said. "Tell him to wait 10 years."

• A Manhattan incident concerns **Fannie Hurst's** famous novel, Back Street.

The novel, about the mistress of a well-to-do married man, was being made on the streets of New York. One day during that time, Miss Hurst was walking along in midtown Manhattan when she ran smack into a roped-off street full of the bustle of camermen, sound engineers, make-up men, and various other movie gentry, bringing her novel to life.

"Keep out of the way, Madam! Stay back!" a policeman told her. "We don't want people getting in range of the camera." He then nicely gave Miss Hurst a real brush with glamour, with "That's Susan Hayward right over there." Miss Hurst nodded and humbly went home.

• **Betty Jane Baker**, one of Mickey Rooney's exes, upped and married jazz guitarist Barney Kessel.

The Concord has a new room called Teenage Paradise. It's equipped with 100 phones.

• **Ina Balin**, playing a nurse in "The Young Doctors," an upcoming film, is a sure shot to make your pulse beat faster.

• **Arthur Miller** doesn't equivocate; now back on his Connecticut farm after spending four months in Paris, where the screen version of his "A View From the Bridge" was finished, he says: "At last, I'm seeing my play the way I wrote it. Carol Lawrence and Raf Vallone will be stars of the first magnitude after the film is released."

• **Shai K. Ophir**, the pantomimist who had a brief vogue, here, has gone back to his native Israel.

• **Gideon Hausner**, Eichmann's prosecutor, is booked for some lectures in the States this fall. First stop, Chicago.

• **Buddy Hackett's** dad, Philip Hackett, passed on.

• **Actor Rick Traeger** was a Nazi prisoner for three years after he was arrested on the stage of the State Theatre in Dresden, Germany, by the Gestapo in 1942. Just last week, he signed to play Gestapo chief Heinrich Himmler in the film, "Hitler."

• **Jack Benny** sent **David Merrick** an envelope filled with tokens as a down payment on a pair of seats for the Broadway opening of "Subways Are for Sleeping."

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200 Rabbis In Bonds Of Israel Synagogue Council

MONTREAL, (CJN) — Close to 200 rabbis and religious lay leaders from across Canada have been named to the National Synagogue Council of the Israel Bond Organization, it was announced by Meyer W. Gasner, Chairman of the Council.

Although the Synagogue Council will be a permanent body, its principal function will be directed towards the High Holy Day program of the Israel Bond Organization, a major source of Bond purchases.

In announcing formation of the Council, D. Lou Harris, National Campaign Chairman, said that this body can provide a vital service to further Israel's economic development.

"The fact that Meyer Gasner has accepted the chairmanship of the Council augurs well for its future," Mr. Harris stated. "A dedicated worker on behalf of Jewish causes on the local scene in Toronto as well as nationally, Meyer Gasner gives the Council distinguished leadership."

"There is probably no one group of men who are more conscious of Israel's needs than the rabbis and the leaders of our synagogues," said Mr. Gasner. "I know that they will do everything possible to further the Bond program, not only during the High Holy Day period, but throughout the year," he added.

Mr. Gasner has been active in the Israel Bond program here since its inception in 1953 and is a member of the National Executive Committee of the Canadian Jewish Congress and Chairman of the Congress Central Region. He holds office in a variety of Jewish community organizations, and is active on behalf of a wide range of local and national causes. He is also co-publisher of The Canadian Jewish News.

He is a member of the National Boards of Yeshiva University and the Albert Einstein School of Medicine, both in New York. He is also co-chairman of the Central Fund for Traditional Institutions in Toronto.

Mr. Gasner is an officer of the United Jewish Welfare Fund of Toronto, of which he is a past president, and of the United Jewish Appeal in Toronto, of which he is a past chairman. He is also a past president of Shaarei Shomayim Congregation in Toronto.

He holds office in the Young Men's and Young Women's Hebrew Association, New Mount Sinai Hospital, Jewish Home for the Aged, as well as other institutions in the Toronto community.

Following are members of the Council in Ontario: Toronto: Milton Brody, William A. Crocker, P. R. Edell, Rabbi Abraham L. Feinberg, Holy Blossom Temple, Joseph Feldberg, Rabbi G. Felder, Shomrai Shaboth Cong.; Samuel Feldt, Meyer W. Gasner. Rabbi B. Hauer, Beth Jacob; B. Goldhar, Max Goody, D. Lou Harris. Rabbi I. Hurwitz, Chevra Mikra Kodesh; Morris B. Kaufman, Frank Mushell, Rabbi Jordon Pearlson, Temple Sinai; Rabbi A. A. Price, Torah Chaim Yeshiva; Rabbi David Ochs, Torah Emeth Yeshiva; Rabbi Stuart E Rosenberg, Beth Tzedec; Rabbi Bernard Rosenzweig, Beth Yehuda; Rabbi Erwin Schild, Adath Israel Cong. Albert Shifrin, Rabbi D. Shochet, Ostrovtzer Cong.; Paul Sigler, Shaarei Shomayim; Sydeny Silver, Dan Sloven, Sol Wainberg, Julius Wiener, Rabbi Walter Wurzburger, Shaarei Shomayim; Rabbi Aaron Zimmerman, Pride of Israel Temple.

Hamilton: Rabbi Moshe Alon, Jewish Community Centre; Rabbi B. Baskin, Anshe Sholom; Albert Feldman, Rabbi M. Green, Adath Israel; Dave Hoffman, Sam Katz, Louis Kurman, Phil Rosenblatt, Rabbi A. Simon, Beth Jacob; Manny Zacks.

Brantford: Dr. M. M. Zeltz, Rabbi Jerry Pruzansky, Beth David Synagogue;

Niagara Falls: I. I. Ackerman, Rabbi L. Fleischmann, B'nai Jacob Synagogue;

Peterborough: Rabbi A. M. Babb, Beth Israel, Frank Gishman;

Guelph: Sidney Brown, Rabbi Gene Klein, Beth Isaiah;

Kitchener: Rabbi P. Rosenzweig, Beth Jacob;

Galt: Rev. Sidney Korolnik, Cong. B'nai Israel, Jules Spiegel;

London: Rabbi Benjamin Friedberg, B'nai Israel Synagogue; Rabbi David Kirshenbaum, B'nai Moses Ben Judah; Herbert Perlmutter, Isaac Siskind;

Windsor: Chas. Cohen, G. Fogel, Rabbi S. Karelitz, Shaarey Zedek Synagogue; Harry Nessel, Rabbi S. S. Stollman, Shaar Hashomayim; Morris Tabachnik, Gerry Verk, Rabbi Sherwin T. Wine, Temple Beth El;

Sarnia: Rabbi A. Mayerfeld, Ahavas Isaac Synagogue;

Sudbury: S. S. Speigel; Rev. W. Rosenthal, Shaar Hashomayim;

Sault Ste. Marie: Frank Richardson;

Kirkland Lake: Eddie Duke;

Timmins: Rabbi Joseph Berglas, Hebrew Cong. B'nai Jacob Israel of Timmins;

Kenora: Dave Raymond;

Port Colborne: Rabbi D. Leibovitz, Agudath Achim;

St. Catharines: Rabbi Richard Belson, Cong. B'nai Israel; Bernard I. Cooperman;

Welland: Bernard Ennis, Louis Grossinger;

Cornwall: Rabbi Abraham Matts, Congregation Beth-El;

Oshawa: Rabbi M. Kutziner, Beth Zion Congregation.

LOUIS L. LOCKHIN

MANNY ROTMAN

WILL SERVE ON NEGEV DINNER COMMITTEE

Mr. **Louis L. Lockshin,** Toronto President of the J.N.F., and Mr. **Manny Rotman,** Chairman of the Board, will serve on the special committee for the Diamond Jubilee Negev Dinner to be held on November 27th when the Toronto Jewish community will honor Mr. **Samuel Feldt,** Ontario President of the Jewish National Fund for the past ten years.

FAMOUS CONSERVATIVE SCHOLAR TO SPEAK IN TORONTO

The Toronto community will have a rare opportunity to hear one of the most distinguished leaders in the cultural and educational activities of the American Jewish scene. Dr. Moshe Davis, Provost (on leave) of The Jewish Theological Seminary of America, and head of The Institute of Contemporary Jewry at the Hebrew University for the past two years, will address a public meeting under the auspices of the Toronto Chapter, Canadian Friends of the Hebrew University, on Wednesday evening, September 13th, at 8:30 p. m. The gathering will be held in the Mezzanine Hall of Beth Tzedec Synagogue and the noted speaker will be introduced by Rabbi Stuart E. Rosenberg of that congregation.

Dr. Davis is Co-Director of the American Jewish History Centre and in the spring of 1956 received a Guggenheim Fellowship for a study of the Development of Jewish tradition in America. He has on several occasions been invited to lecture in Israel on American Jewish History. In 1950, he delivered a course of lectures at the Hebrew University and in 1954 Dr. Davis returned to Israel under the auspices of the American Jewish Tercentenary Committee and the Jewish Agency, and again lectured at the Hebrew University.

Prior to his appointment as Provost of the Seminary in 1954, Dr. Davis had served for six years as Dean of the Seminary's Teachers Institute and College of Jewish Studies. He was ordained as a Rabbi in 1942, and holds a degree in Jewish Pedagogy from the Teachers Institute. He then was awarded the Lena Sokolow Scholarship which gave him a year of study at the Hebrew University. There he prepared his doctoral dissertation and holds the distinction of being the first American to have received his doctorate from that institution.

Dr. MOSHE DAVIS

Many Torontonians saw Dr. Davis on the C.B.C.'s two-part documentary on Israel in the early part of this year. For the academic years 1959-61 Dr. Davis was granted a leave of absence from the Seminary to organize and head the newly-established Institute of Contemporary Jewry at the Hebrew University in Jerusalem and serve as Visiting Professor at that institution.

David E. Newman and Mrs. David Palter are co-chairman of the Program Committee of the local Chapter of the Friends of the Hebrew University.

BENE ISRAEL COMMUNITY STILL ANGRY

JERUSALEM, (JCNS) — The Actions Committee of the Bene Israel Community protested that nothing effective has yet been done by the Israel Rabbinical authorities or the Government to solve their problem of status.

The people of our community have lost faith, but it was still hoped the "drastic action would be unneccessary" the committee said in a statement. What this potential drastic action might be was not stated.

According to the Committee a couple in Dimona who applied a year ago to get married, and another in Nathanya (the girl is from India) are still awaiting a final decision. In Dimona the local rabbi has so far refused to wed the couple, saying that Chief Rabbi Nissim forbade it. In Nathanya, the rabbi sent a request to Tel Aviv which in turn was sent to Jerusalem, and no reply has been received.

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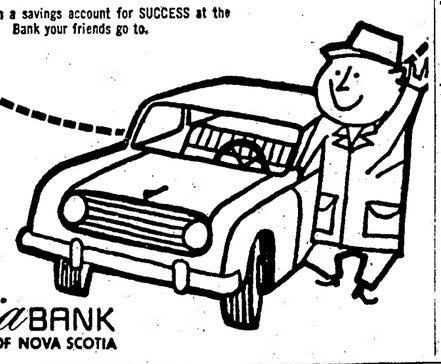

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JEWS AND POLITICAL PARTIES

A correspondent from Ottawa planted a canard in a British newspaper. The canard reads:

"The New Democratic Party - which was formed recently - has stated that its political orientation will be similar to that of the British Labour Party. It draws a great deal of support from the Canadian Jewish community".

It escapes our thinking why a party whose "political orientation" is "similar to the British Labour Party" should draw "special support" from the Jewish community. Why? Because of the Bevin tradition? Or — shall it be because the Socialists in present day Austria oppose reparations to **JEWISH** Nazi victims?

All these considerations may be pertinent or invalid, but the Jewish community as a **community** — will **never** support **any** political party. Any statement to the contrary is cheap politics at our expense.

Digest Canadian Jewish News 25-8-61

INDIA AND CANADA: ANTI-RACIAL BILLS

The government of India introduced legislation to curb separatist tendencies and bias based on religion, language or caste.

Home Minister Lal Bahadur Shastri submitted two bills to parliament. One provides three years imprisonment and a fine for anyone who promotes or attempts to promote intergroup hatred. It would also extend to three years the present two-year sentence for persons deliberately and maliciously attempting to upset the feelings of any religious group.

The other bill is similar to the first, but applies to promoting bias in election campaigns. Conviction under it would mean disqualification from voting and holding elective office.

Officials consider the issue of national unity urgent. They pointed to the agitation of the Sikh community for a separate state in northwestern India, the recent riots in Assam of opposing language groups, the Hindu-Moslem violence early this year in central India and the separatist movement in Madras.

In June, 600 prominent Moslems held a convention with the tacit approval of the ruling Congress party. Several of their leaders complained of discrimination against India's 42,000,000 Moslems by the overwhelming Hindu majority.

Hindu extremists plan a similar convention next month. The congress party has made clear, however, that it stronly disapproves of this.

With general elections six months away, the government is openly uneasy about possible vote-getting methods that, it fears, could lead the diverse Indian people farther apart rather than closer together.

This is an example worthly of emulation in Canada. All considerations valid for India are relevant to our life here.

NAZI CRIMINALS ON THE RUN

Whatever the long term results of the Eichmann trial may be, one outcome is already evident — the capture of this monster by Israel led to intensified search for known ex-Nazis still free.

From June 1, 1960 (Eichmann was captured in May of that year), to May 31 this year, 86 Nazi criminals were arrested in Germany and Austria, as against 41 in the two previous years together, according to official figures issued in Jerusalem.

In those two years 14 verdicts were brought against Nazi criminals — five of them were for life imprisonment — while in the year ending 31 May there were 26 verdicts, of which seven were for life imprisonment.

In other countries besides Germany and Austria, there were 3 verdicts as against 16 in the two previous years.

West Germany has made three requests to Argentina for the extradition of Dr. Mengele, the first one in June 1959. But only in recent weeks has the Argentinian Government announced it will make every effort to find the man, and Interpol promised to join in the search.

Another development in the effort to round up former known Nazis was that at the end of 1960, for the first time, rewards were offered for the capture of ex-Nazis.

In two instances offers of 10,000 marks for each led to the arrests of Baer and Novak.

Rewards of 20,000 marks by the Prosecution of the State of Hessen, and another 10,000 marks by a Jewish film producer in Germany have been offered for the arrest of Mengele.

In 1960 and 1961, Soviet Russia tried 16 men for Nazi activities during the war. Eight of them were Lithuanian collaborators also charged with participation in the murder of Lithuanian Jews. Their trial has been going on in Riga since March. Of the other eight, six were sentenced to death and executed. Participation in murdering Lithuanian Jews was part of Nazi crimes in three cases.

Poland, Greece, France and East Germany are other countries which have recently captured and tried ex-Nazis. Nine of these criminals committed suicide in 1960 and 1961, and one in 1959. Among these was Theo Dannecker who was held responsible for the deportation of Jews in France, and whose name was mentioned during the Eichmann trial.

THE ISRAELI ELECTION

The Israeli General Elections were one result of the Lavon affair and the conflict it brought to a head, but they were not the only result or the most significant. The fact that Mapai lost seats is a personal setback for Mr. Ben-Gurion, while Mapai itself succeeded in conserving its main strength in face of an unprecedented attack from inside and outside the party.

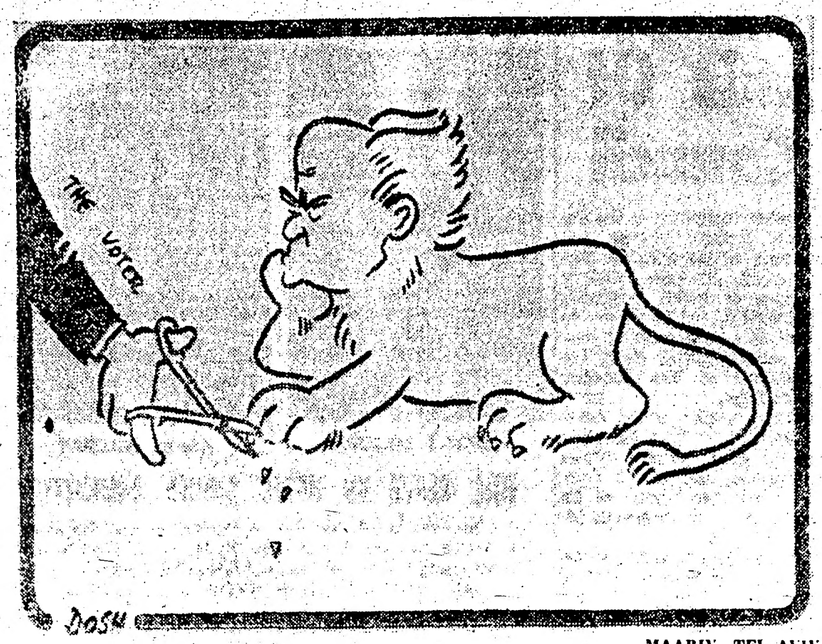
The results are, at the same time, a setback for the country for, without a clear majority, leadership is blunted by the need to accommodate minority interests and pressures.

They leave the balance of power in the Knesset basically unchanged, and make it incumbent on the parties to find the basis for agreement on the formation of a new Government with the least delay, if respect for Israel's parliamentary institutions is to survive.

But even if a new government is formed which is no less unstable than its immediate predecessors, the problems which led to the Lavon affair and were exacerbated by it remain to be tackled. The main effect of the affair has been to bring home to large numbers of thinking Israelis the fact that their party system and the social organisation undelying it have serious weaknesses which must be remedied if Israel is to fulfil the hopes placed in it by her liberal-democratic founders. These voters evidently found no way of expressing their disquiet through the elections, which gave the choice of the same parties which have participated in the system from the very beginning. The new Liberal Party, which hoped to ride on the wave of these feelings attracted few extra votes, partly because it represented the same old politicians, and partly because its neutralism repelled those who feel that Israel's future is bound up with its adherence to the democratic world.

In one way or another their feelings will find expression, particularly since the growing cadre of Israel-born or educated technical, managerial, and executive classes in both civil and military life, Government and Histadrut service, is showing increasing dissatisfaction with the over-politicisation or "partification" from which Israel suffers. So long as the parties enjoy excessive power and rights throughout the economy and administration, the result is bound to be either horse-trading and ineffectiveness, or undue concentration of power in the hands of one party, and following that in the hands of an ever-decreasing circle inside that party. What remains to be seen is how these feelings find expression.

It therefore behoves Israeli political circles to rise above the pettiness they have been exhibiting, to act in a manner more consonant with the dignity of free institutions, and to seek methods for reducing the State's present unhealthy over-politicisation. This is the real lesson of the Lavon affair and the 1961 general elections. Unity of purpose must now be re-established in Israel for the social, economic, and other vital tasks which still face the country.



MAARIV, TEL AVIV

BROADWAY GOSSIP

Judy Garland and Sid Luft are again contemplating divorce.

Alfred Hitchcock was asked why his next thriller will be about birds attacking people. He said, "Ours not to reason why, ours just to scare hell out of them".

Lucille Ball seems serious about Gary Morton. She introduced him to, of all people, Desi Arnez, who gave his blessing outwardly, at least.

Rodney Cooper, Gary's widow was at El Morocco with composer-producer, Juli Styne.

Red Skelton's new manager is Jack Entratter, president of the Los Vegas Sands.

Comedian Alan King visited his kid's camp on Parents Day. He got so exhausted, he couldn't wait for the bugle call notifying parents they must leave. Alan said to bugler: "How about blowing at half an hour early. The parents'll love you for it—and so will the kids."

Harry Rolnick says: "Babysitting's an art. It isn't easy to wake up just before the parents come home."

Buddy Lester: "Hollywood's where all girls are looking for husbands and all husbands are looking for girls".

Revlon cancelled two of Harry Belafonte's specials for next season.

Danny Kaye may follow his November special with another around February and, if they're successful, they will cover all of Danny's future TV plans for quite some time via reruns in May of '62 and, in October or November of '62.

After seeing Hal March's "Come Blow Your Horn" for the second time, Groucho Marx whispered, "I've been in many funny shows, but this is the laughingest one I've ever seen".

Columbia University's School of Journalism gives a course on newswriting for TV, using closed circuit TV equipment donated by CBS' Dr. Frank Stanton.

THE NORTH-AMERICAN SCENE By Dr. OSCAR HANDLIN

Self-Segregation And Its Problems

For many years the Jews of the United States were disturbed by the effects upon their status of economic discrimination and social segregation. The prejudiced actions of others seemed to keep them apart from some of the main currents of American life and prevented them from enjoying the full benefits of equality.

A long struggle has helped to level those barriers. Now, paradoxically, American Jews find quite another aspect of the problem growing in prominence. Some years ago the "Riverton" study, a careful analysis of an estern city, by the American Jewish committee, revealed that self-segregation was the greatest obstacle to the free association of Jews with their neighbours. Jews mingled freely with others in the affairs of daily life while they were at work. But at five o'clock shadow descended as soon as they left the office or shop. Home life and social and cultural activities were often conducted entirely apart from the rest of the community, so that Jews, in these matters, inhabited a ghetto as real as that of their medieval ancestors. The Riverton study raised a troubling question: could Jews, under those conditions maintain a fully equal place in the larger society of which they are a part.

The result of the revelation of what many knew privately, although few suspected was so general, has been a determined effort to secure the emergence of the Jew from their social isolation. It seems invidious to maintain self-created barriers to free intercourse, while protesting those erected by others. But exhortation and good wishes are far from enough. This is a complex problem, with implications for many aspects of American life that Jews themselves cannot control; and the course of its resolution is by no means clear.

The central difficulty arises from the fact that there is no dominant coherent [illegible] ture in the United States. The population is fractured into numerous ethnic and sectarian groups. Even should one of these minorities wish to lose its identity, it would face difficult choices in deciding to what to assimilate. The white Protestants of English descent who have established many of the norms of American society, are themselves divided and lack unity or coherence. Some churches, educational systems, and societies have greater prestige than others. But there is no establishment that integrates them into a uniform elite that newcomers like the Jews can imitate or join. Divisiveness is a condition of American life; and self-segregation, to some extent, is as characteristic of Yankees and Irish Catholics as it is of Jews. The problem is not how to bring it to an end, but how to keep it from becoming a barrier to creative participation in the common concerns of the community.

There is no easy solution. Any number of concrete illustrations reveal the difficulties. For many years medical practice in the United States fell within ethnic lines; patients preferred doctors they knew and could talk to. Accordingly hospitals were organized by sectarian groups. The large cities contained not only Catholic and Jews, but also Presbyterian, methodist and Lutheran hospitals. This was an understandable arrangement as long as immigration excluded some doctors from diverse backgrounds and as long as prejudice excluded some doctors from equal particapiton in these institutions.

In the last decade however the situation has substantially changed. The distinctiveness that was the product of immigration has disappeared and prejudice has declined. Jews now find places on the medical staffs of all hospitals and Jewish patients are as likely to find available kosher food in Presbyterian as in Mount Sinai. In New York, there are even Jews among the Board of Directors of the Presbyterian and St. Vincent's hospitals. Is there any point therefore to maintaining the exclusively Jewish character of other hospitals?

The same situation applies in education. Just at the point when the elite colleges threw open their doors to all commers the Jews established the non-sectarian Brandeis University and the sectarian Yeshiva University. In the same decade in which private secondary schools began to accept ever larger numbers of Jews, Jews began to create day schools of a parochial character. Surely there is a paradox in resisting the exclusive tendencies of others, while indulging in one's own.

The most delicate questions arise at points of social contact. In the period of discrimination Jews created a network of high school and college fraternities, of summer camps and social centers, and of clubs of various sorts. Now that they have access to non-segregated general institutions, ought they to preserve their own, dissolve them, or convert them to a general non-sectarian basis?

Jews who have themselves been victims of discrimination have no desire to wound others; yet there is an uneasy feeling about letting the GOYIM in.

To some extent, that hesitation is a product of the fear of intermarriage. As it is, solicitous parents fear the mixed dating encouraged by the contacts of the public school; the situation of the camp or social center would expose youngsters to temptation even more often. But self-segregation also has a more general component. Repeated surveys have shown that many Jews feel more at ease, more at home, in groups in which there are no strangers.

So, indeed, do the Yankees and all other groups: The justifications for segregation are always much the same. It is therefore difficult to maintain one's own isolation while attacking the isolation of others.

In the next few years, American Jews will consequently be compelled to reconsider carefully what is essential and what is transitory in their segregated social and institutional life. Such judgments will only come out of a greater awareness than at present of what it is they wish to preserve by being separate yet equal.

The Karaites Of Israel By P. Selvin Goldberg

A Sect Of Non-Jewish Jews

For a student whose curiosity has been aroused and sustained by years of research into Karaism, it was most interesting to see living Karaites and to observe their customs. My first encounter with them was at Ramle, which lies on the Tel Aviv—Jerusalem road and where there is an active Karaite community.

Ramle was formerly [illegible] ed entirely by Arabs who fled during the Israeli-Arab [illegible]. The vacuum created was filled largely by very poor Oriental Jews, and Ramle therefore, like Old Jaffa, still retains its Oriental character with its cafés, markets, and street gatherings. History seems to have repeated itself in that Ramle has once again become a centre for the Karaite sect.

I called at the flat of one of the leaders of the community with wmoh I had previously corresponded. He lived in a Shikun in the unpaved streets of which children were playing aimlessly, not with balls or toys, but with earth clods. Neither he nor his wife was in, but both were working at a near-by factory. While one of his seven children went to call him, the second eldest, a girl of twelve, invited my party into a very sparsely furnished flat and offered us hospitality which, judging from the obvious poverty, we were embarrassed to accept and equally embarrased to refuse. Shortly the father arrived.

I was struck by the fact that although he knew me as a rabbi, whenever he addressed me or, as happened later, introduced me to his friends, he purposely referred to me as either "professor" or "doctor". Apparently, notwithstanding the prevailing rapprochement between Karaites and the general community in Israel, the term "rabbi" still recalls earlier animosities which present-day Karaites prefer to consider as ancient academic differences, rather than a hindrance to personal relationships.

My host was anxious to show me his books. In this flat, with its stone floors without covering of any kind and its few pieces of ramshakle furniture, I was more than agreeably surprised to find an almost complete collection of Karaitica, and I was flattered to see my own modest contribution to that literature in the collection. He insisted on presenting to me the latest abbreviated edition of the Karaite prayer book published in Israel. Ironically enough, this prayer book begins with "Kiddush over wine" for the Sabbath. It occurred to me that the pious ancient Karaites would turn in their graves could they see this, as to them drinking wine on the Sabbath amounted to a profanation of the Holy day, and they rigorously opposed the rabbinic practice.

My friend spoke a beautifully modulated Biblical Hebrew and rarely used the modern Hebrew idiom. I learnt from him that they were on good terms with their neighbours and enjoyed the protection of President Ben-Zvi, who was interested, from a scholarly point of view, in all sects. This latter point was abundantly illustrated by the prayer book referred to above. He estimated that there were about 8,000 Karaites resident in the State and most of them had come from Egypt, where originally they had flourished and were merchants, shopkeepers, and the like. They would not accept the shechita carried out in Israel and since they were short of shochetim, he himself was learning to be one. The synagogue in Ramle had a chazan and a student chazan, but when a mohel was needed he had to be brought from Bat Yam.

The synagogue in Ramle is devoid of all furniture except for a primitive Ark with an oil Ner Tamid and a Reader's desk. The floor is completely covered with an ornate Oriental carpet as among the Yemenis, but whereas in other Oriental communities women are strictly isolated, among the Karaites they are permitted to sit, or rather kneel, at the back of the synagogue. In the entrance there is a special porch where the worshipper takes off his shoes, as no one is permitted to enter the synagogue wearing shoes. I noticed that some of the worshippers were even without socks. Whether this was a sign of piety or poverty I was unable to ascertain. A number of congregants remained outside the synagogue, and I assumed that these were the ones who considered the removal of shoes as something of a burden which they wanted to avoid.

Whereas early Karaism insisted that a talis was not to be worn but exhibited for the community to see in accordance with the literal meaning of the words "and ye shall see it" in Numbers XV, the officiating clergy as well as many worshippers wore the talis during the service. Even more surprising was that they recited or rather shouted the blessing over the talis. Here I was puzzled by the fact that it was not the congregation but the person reciting the blessing who responded "Amen". The reason became clear from the manner of the prayers. Led by the chazanim the whole congregation literally screamed the prayers in unison ("Shout for joy unto the Lord"), so that there was no distinction between leader and congregation. Most of those present, even the women, seemed to be able to recite the prayers by heart. Fortunately, I was offered a prayer book, for had I relied on my recollection of the Karaite prayers of classical times I would have been lost.

The whole character of Karaite prayer has undergone redical reform. Whereas early Karaite prayers consisted only of Biblical verses strung together according to peculiar principles of association, the modern prayer book contains not only individual compositions by Karaite authors, but many borrowings from the traditional Siddur. Even more striking was the fact that the Sifrei Torah, which externally were very similar to those used by Sephardi and Oriental communities, did not contain vowels or notes. Karaites of classical times would have considered such Scrolls defective, as they maintained that even the Decalogue on the two tablets of stone was fully pointed and vocalised.

Although no tension is noticeable between the two communities in Israel, none the less the Karaites have to marry within their own community as they were not recognised as Jews by the Israeli rabbinate. Fortunately for them they have reformed their ancient rigid marriage laws which vastly extended the number of degrees of forbidden marriages, and today marriages can be arranged comparatively easily, which was not so in former times.

Notwithstanding this disability, the Karaites share fully the privilege and responsibilities of Israeli citizenship. Instead of the old designation Karaite Jews, by which they referred to themselves, they now prefer the title "Karaite Israelities". In addition to communities in Ramle and Bat Yam they have two working settlements in Matsliach and Ranen. In appearance they are indistinguishable from other Israelis; their members can be found in the civil service, as well as in trades and professions, and together with the rest of the community they share a feeling of gratitude in having returned to their homeland, and of pride in the great achievement of the country.

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SERMON FOR THE WEEK

KINDNESS TO ALL CREATURES

This week's Sidra contains a number of laws for the protection of animals. "Thou shalt not plow with an ox and an ass together." "Thou shalt not see thy brother's ass or his ox fallen by the way and hide thyself from them." "Thou shalt not muzzle the ox when he treads out the corn."

These biblical statements became the basis for a vast legal and ethical literature. Each one of them was expanded, defined, and codified by the sages in order to educate the Jewish people in sympathy for all that lives. The need to show kindness to all creatures was taught by means of both law and legend.

The law required that no one could eat until he had first fed his animals, for they are dependent on him. No one could recite a blessing of rejoicing over shoes or clothing that are made from the skin of an animal. The quickest and least painful method was ordained for slaughtering animals. A bird was not to be killed in the sight of it mother. It was permitted to milk a cow on the Sabbath, not for the value of the milk to the owner, but so as to relieve the pain and discomfort of the cow. In these and many other ways the law trained the Jew to be considerate of the welfare of the animals.

Legend went beyond the law in stressing the importance and the holiness of kindness to all creatures. The Agada has it that Moses and David were both chosen for leadership because of the gentleness with which they cared for their flock. When Moses was tending the flock of Jethro, one of his sheep ran away. He followed after it in the desert heat until he overtook it, drinking water from a brook. Tenderly Moses gave the sheep its fill of water and then carried it back to the flock on his shoulders. Then God knew that he was fit to be the shepherd of His people, Israel.

The sages say that David let his sheep feed in three companies. First he let the smaller ones feed so that they could have the tender grass. Then he let the old sheep feed so that they could have the ordinary grass. Then he allowed the young strong sheep to graze on the toughest grass. Therefore God said: Let he who knows how to care for his sheep, and who looks after each one according to his needs be the shepherd of My people.

How seriously the obligation to care for animals was taken may be seen from this incident in the life of Rabbi Israel Salanter, one of the great saints of the nineteenth century. One year the Rabbi did not appear at the service on Kol Nidre night. The congregation became restless and apprehensive. Where could their rabbi possibly be on such a sacred night? They sent out a search party to look for him. He was found struggling with an animal that belonged to one of his neighbours. It seems that on the way to service he had found the animal wandering away. Despite his desire to join his people in prayer, he felt it his duty to fulfil the Biblical commandment to restore the animal to his owner.

So, on the holiest night of the year, the Rabbi was frantically trying to manage this bucking animal and bring him back to his stall. To fully appreciate the significance of his action, we must realise that all that Kol Nidre night meant to this man. This was a person who withdrew from idle talk and spent all his time in prayer and preparation for forty days before Kol Nidre. Yet he understood that kindness to an animal must come before concern for his own soul.

The British Historian, C. H. Lecky has said: "Tenderness to animals is one of the most beautiful features of the Hebrew Bible." Those who know the post-Biblical development of Judaism can add that this Biblical theme has been amplified, deepened, and developed by the continuing generations of Jewish piety.

ONLY IN AMERICA

By HARRY GOLDEN

AH, THE SCHOOLS AGAIN

Not only is the new Suburban-Town Elementary School an architectural monstrosity, what with all that glass and those beams, but the design is such that for the children to change classes they must walk outside or through the gymnasium, for the architect has succeeded in abolishing halls. If the children walk outside, they are bound to catch cold and if they troop through the gymnasium one of them, maybe two, are bound to get hit in the head by a loose bouncing basketball.

Local elections are coming up this fall and education, the great political football, is about to be kicked back and forth, as it well should be since more than 60 per cent of local property taxes go for the maintenance of a free public school system. In the big city, the school dollar is lost among the myriad other services provided. But in the suburban town which needs four cops and one fire engine, the Suburban-Town Elementary School is where the tax money was spent or misspent.

These political issues, however, will usually devolve upon the mothers who complain that the rest rooms in the Suburban-Town School are too inconvenient for Johnny, which is why we should turn the Democrats out, and the mothers who complain that the Board of Education has decreed, since he lives only one-half mile from the school, Johnny will have to walk instead of ride the school bus which is why we should turn the Republicans out.

This is the issue we call, arbitrarily perhaps, "the better education" issue. This issue rarely implies raises for teachers so the one who must be enlisted is usually lukewarm to the whole thing since the other party is urging the same thing anyway, except in different words: no raises.

But to introduce better issues, we will have to dismiss the Suburban Elementary School from our thinking. Let us grant its architecture is bad. Americans, even those who sit on School Planning Boards, know nothing about architecture and there is no reason to exempt architects from this accusation either.

Though I am no educator, I offer herewith two issues for the better education candidates. Down South, they should campaign for free textbooks. For most of the Southern states not to provide them is shameful for it penalizes the poor who need this help the most. Up North, the promise to produce bilingual students by the end of the junior high seems a noble way of gaining votes.

Either of these issues well argued will make citizens examine the educational system and a large majority of those citizens may stop worrying about Federal controls on education when they see what ship-wreck the State has already made of it.

THE LINDY LOBBYISTS

The waiters in Lindy's Restaurant on Broadway have devised a brilliant innovation in the art of lobbying. They are the first lobbyists in history who do not hang around Washington or a state capitol living on charge accounts. Instead, the legislators come to them.

Lindy's Restaurant is a place where United States Senators and Congressmen visit when they come to the Big City. While they are munching their boiled beef flanken or their chicken-in-the-pot, or the cheesecake, one of the waiters will bring up the new ruling of the Internal Revenue Department regarding waiters' tips.

The Internal Revenue is after the tips of waiters and waitresses as indeed they should be since this is income. But they have clubbed the waiters the wrong way with some arbitrary rulings and decisions. The Internal Revenue demands the waiter in a night club pay a tax on $3 in tips for every $1 received in wages. In another Broadway restaurant the democratic judgment of the revenue accountant was to ask the waiters to report $1.75 in tip income for every $1 received in wages. This judgment, however, neglected the fact the union waiters receive $20 a week and non-union help $11.25, and that sometimes the boss, out of strategy or pique will assign the $11.25 waiter to the big-tip "party of eight." But what really concerns the waiters is that though they pay this tax bite, their tips are not included or credited to their social security.

At issue: the Internal Revenue accountants just don't know the restaurant business. Not everybody tips. Not everybody tips in accordance with their itemized bills.

We have to admit the waiters of America, for whom the Lindy men are lobbying, have some justice. Everybody is always counting the tips the waiters do not get. If the job were as good as all of us tightwads suppose it is, then the colleges and the high schools would have lengthy credit courses in how to be a waiter.

A waiter stands on his feet all day and politely listens to every bore who comes through the door. His income is a fluctuating income and he has to play politics with the maitre d'hôte as often as not.

So I wish them good luck as their newly formed tax committees round up the Senators and Representatives in Lindy's who may help their need for legislation. I think their problem is one that should concern us all. A tablecloth restaurant is still one of the great rewards of civilization.

REFERENCE WORK IN A PUBLIC LIBRARY

I asked a librarian in a large Southern city to tell me about the questions phoned to the information desk. Here is a sample of a single day's work:

"I would like to adopt a child. How do I go about it?"

"Do you have some good material on—er—ah—well, sex?"

"Will you please translate this phrase for me? Knowing the guy who sent this telegram in German, I think a man and not a woman had better translate it."

"I'm going to Alaska. May I have some material on what to expect?"

"I have a pet lion. Do you have any books on pets of this sort?"

"I am going to be in a beauty contest next week. I would like a dramatic reading to help me win."

"Do you have anything on hypnotism? I want to hypnotize father."

"I have a question on genealogy. I want Jesus' family tree."

"Is it all right for colored people to use this library? Thank you. I would like some good books on existentialism."

So it goes. The voices follow the librarian when she leaves the library and goes home. She wonders what the pet lion is having for supper, whether that shy young girl will win the beauty contest, whether the boss liked his dinner, how the poker game turned out, whether or not she really persuaded the patron that a psychiatrist was the only one qualified to hypnotize her father. She wonders, and, sad to say, she will never know. But one thing she does know: that tomorrow there will be another batch of questions, just as diverse, just as serious, zany, challenging, just as wonderfully human.

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THE CANDLES • A SHORT STORY •

By Georgette Benzakein

We were living in Egypt at the time, in Cairo. I was one of seven children, and I grew up amidst a quarrelsome, noisy family. At the age of 16 I contracted typhoid fever. For five months my family sat at my bedside and we all stopped arguing to fight that terrible disease together.

When I recovered from my illness, mother decided to take me to the Old Cairo quarter to light a candle in one of its ancient synagogues, as a gesture of thanksgiving to God who had spared her daughter's life.

Mother is gifted with that powerful intelligence which comes from a just, kind heart. Although we kept a kosher home, and celebrated all Jewish festivities à la lettre, I wouldn't say that my mother is strictly religious. Her outlook is too universal and broad to belong fervently to one creed. "Love the Jews, Christians, and Moslems," she used to tell us, and when my eldest brother, who was very religious, told her once, "Buy from that greengrocer, he is Jewish," she replied:

"Everyone has the right to live on this earth."

She used to go to synagogue on Rosh Hashana and on Yom Kippur. Oh yes. But I often heard her say on those days "I am going to the synagogue to chat a bit with my neighbours and see the women's hats and dresses." We were a big family and she was too busy at home to go to fashion shows, cocktail parties, and things like that, where she could have had the opportunity of admiring smart women.

During the service at Rosh Hashana, she never failed to have a few words with God who had not yet sent four good Jewish husbands to her four good daughters. What was He waiting for? At that time, she never asked God to introduce three lovely girls to her three sons, as father was dead and my brothers had to support the family and protect their sisters from all possible and impossible evils. We were not comfortably off, and without a dowry, serious, plain girls could not possibly attract suitors. But my brothers managed to borrow some money and we each had a dowry of £300, when God, tired of mother's yearly nagglings, provided us each with a good Jewish husband. It was only when the fourth daughter got married that my eldest brother looked for a wife for himself.

Yes. That's how we grew and lived and that's how the years passed, before they scattered us all over the world, leaving us with unbreakable bonds.

Having given you a glimpse of our life in Egypt, I shall now start my story which deals with our visit to Old Cairo... The day was a Sunday. We hired a carriage with two horses. Before we stepped into the carriage, we discussed the price with the driver.

"How much?"

"For you madam, nothing at all, not even a piastre."

"How much?"

"We'll discuss that on our way back."

"How much?"

"If you insist, then its 15 shillings."

"Fifteen shillings? Are you mad? Ten shillings would take us to Alexandria. Who do you think we are? Foreigners? Six shillings."

"Six shillings? No matter, as you say, come along."

We took along with us, my sister Rachel and my brother Elie to refresh their pale complexion.

After two hours of slow trotting our carriage arrived at Old Cairo. Tortuous, narrow streets, bounded by irregular ugly blocks of dilapidated flats tightened our hearts. An uneasy feeling of sanctity emanating from those musty historical buildings invaded us.

The driver suddenly stopped:

"It's here," he said, pointing to a synagogue in a basement. Loud chantings of prayers filled us with emotion. Through the window we could see well-dressed rabbis singing earnestly. Mother wiped a tear away with the back of her hand. I too, wanted to cry. Religious singing always moves and depresses me. It reminds me of death rather than life.

We started to go down the narrow winding steps which led to the basement. Mother who was leading the way, closed her eyes fervently and started to blow kisses to the ceiling, walls, and floors of the place of worship. She even threw one of two kisses to the strangely-dressed rabbis. Why were their robes red?

Rachel who was following mother tapped her back. Mother shrugged her shoulders with impatience. The shrug said: "Is this the time for comments? We have to pay six shillings to the driver outside. We came here to pray—we must pray."

But my sister Rachel, who was a balanced determined young girl, had looked at the synagogue with her magnificent eyes and had something important to say. She firmly grabbed mother's arm, the one that was distributing kisses to all mankind, and whispered: "Look in front of you — crosses." We were simply and obviously in a church.

Mother instantly gathered the hem of her skirt and started to climb those profane steps four by four. "You son of a dog," she cursed the driver who had unintentionally misled us.

Mother is wonderful, but really wonderful. She has, though, one slight fault, not worth mentioning really. When something goes wrong, she tends to look for someone to blame. She wanted to give the driver what for, but he was sound asleep on his seat. She turned towards my brother, Elie, who was absolutely dying of laughter. "You who know everything, couldn't you have noticed that that was a church? Imbecile, donkey." The donkey was still laughing.

Rachel at last found a synagogue for us, with a Magen David at the door and a poorly-dressed rabbi who welcomed us warmly. But mother's spontaneous enthusiasm had waned by now. She curtly said to the rabbi: "I want you please to light two candles for me, one for my daughter and one to burn those kisses I just gave to the crosses."

Not knowing what she was talking about, the rabbi followed her instructions, blessed me with all his heart, lit two candles and said:

"That will be ten shillings."

Mother gave him five shillings and called it a deal.

HUMAN RELATIONS

Breaking Up

DR. ROSE N. FRANZBLAU

QUESTION: Last summer my family and I went to a wonderful resort for two weeks. During the second week I met a boy with whom I became friendly. Even though he was a few months younger than I (I am 16), he began to consider me his girl.

Though he lives in another state, he came to visit me by bus during the winter and wrote me letters continually. When I saw him last, five months ago, I realized that I didn't like him. I decided to write him less frequently. I didn't want to stop writing, because I feared I would be in an awkward position if I met him at the resort.

He continues to write such affectionate letters. He is very intelligent, not bad-looking and very athletic, but he's not my type. My main objections are that he lives so far away and is younger than I am.

Over Labor Day we are both going back to the resort. He's looking forward to it. I dread it. I love the place, but I don't like the idea of seeing him again.

How can I prevent him from thinking I'm his girl? There are many boys there. I go out rarely. I want to get to know some of them without their thinking that he is my boy friend.

ANSWER: No boy would continue to consider a girl his own special girl friend unless she encouraged him to do so.

A girl will sometimes say that she played into a boy's illusion because she didn't want to hurt him. But this excuse is a rationalization. Deep down, the girl knows that to keep the boy tied to her she must play along and make him feel that she is tied to him.

The pleasure of being wanted and liked so ardently and so exclusively is a very gratifying experience, particularly for a girl who hasn't had too many suitors as yet. Being able to hold onto the boy for a long time also contributes confidence and security to the adolescent girl. But it does not erase the guilt for the emotional insincerity and infidelity which she knows she has been practicing during the whole relationship.

Your real dread may revolve around giving this boy up before you have found some other candidate to take his place. From your guilt may have come fantasies about some dire punishment for having misled the boy.

Sometimes it is fear of dating that keeps young girls from becoming friendly with boys. To overcome this fear, a girl will sometimes attach herself to a boy whom she considers inferior to herself or relate to a boy who lives far away and is not always around or available. In this way, she can maintain the distance between herself and the boy which is what she really wants.

The boy's younger age and his residence far away from you may be the very factors which attracted you to him. Now that you are less afraid of dating and do not need your "anchor man" so much, these factors become reasons for disaffection instead of affection.

What may also be bothering you is that you become embarrassed and self-conscious at the thought of having the former boy friend see you go through the same maneuvers of attracting a new boy that you used on him. When you say you don't want to see him, you may really mean that you don't want him to see you.

It is embarrassing, after you have led him on to this point, to have to reverse your stand and discourage his so completely. But it is only fair to him and to yourself to let him know in a kind but firm manner that you want to be friends with him but that you can no longer be his girl friend. After the first embarrassment and hurt each of you will begin to socialize with other youngsters at the resort and agree that the break-up was best for both of you.

You don't have to tear yourself down in order to tear yourself away from him. While a face-to-face confrontation is usually best, in your case it might be more practical and kinder to write to this boy beforehand.

You are right in what you now want. Expressing your conviction about this to him in a considerate and mature manner will make it right for him, too.

Long Separation

QUESTION: Many years ago, I married a distant relative. After having two children, I found out he was in a racket.

I took my children and went my own way. Although it is not against our religion, I never would give him a divorce. I worked, and with great sacrifice, my son became a professional man and the girl had some college education, too.

My son has since passed away. My daughter, a beautiful girl, has been a problem to me since she was 14. She was always influenced too easily the wrong way. At 18, she married against my wishes.

After marriage she was in need of financial help, which I never refused. Today her husband makes a living and she has two beautiful children.

This daughter gives me a great many heartaches. Her father, who never did too much for her, is now friendly with her and working against me. Somehow his polished manners seem to get her to go his way.

Today her father stands way above me, and he has been bringing his mistress for many years now into my daughter's home.

I am willing for the two of us to go for counseling. But she refuses. She believes her behavior is right.

ANSWER: As far as children are concerned, no reason for a separation or divorce of their parents is good or valid. The children feel that parents, who set themselves up as guides, mentors and authorities, ought to be smart enough to find a better solution than to walk out on their difficulties or problems.

If the mother, with whom the children live, holds forth against the father and tries to set herself up as a paragon of all the virtues, she may wind up being the target of the children's hostility.

The youngsters reason that the mother is hurting them most emotionally when she tears down the image they have of a good and loving father.

It is not a virtue, in the minds of children, for a mother to stay with her youngsters only when they are good. The test is to stay with them when they misbehave and to love them just the same.

The children must have applied the same reasoning to your separation from your husband.

The excuse of the racket might have been seen by them, as well as by your husband, as rationalization for leaving him because you didn't want to live with him. He had served his purpose in making you a mother and you no longer needed him.

But there was a further inconsistency, which must have been even more confusing to your daughter, and may have increased her confusiousness. Since you had left your husband, it was hard for her to understand why you refused to give him a divorce. Though you didn't want him, you still didn't want anyone else to have him. To her it may have appeared as gross selfishness.

It may have seemed irresponsible to her to marry a man who needed your financial help, but your daughter may have felt that this was the least you could do for her, considering that you had taken the first man in her life away from her.

If the problems you have with your daughter are too difficult for you to live with, then it is you who must go for help. The truth is, from her point of view, that she has done a better job in her relationships than you.

It would be unnatural to expect your daughter to reject her father just because you have rejected him.

He did not leave her. She was separated from him by you. She now may be making up for lost time and lost contacts.

Perhaps it is time that you gave up being a wife in name only and holding on tenaciously to somebody you really don't want. Granting him a divorce would legalize the relationship between your husband and the woman he evidently loves and who loves him.

It is time that you began to treat your daughter like a mother, and not like a mate who needs counseling because of marital discord. By trying to influence your daughter and her family against her father, you will only succeed in separating yourself from them, as you once did from your husband.

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ACROSS THE FENCE

GENTILE OR NON-JEW

By PAUL MORTON

What's in a name? What's in a label? What are the courteous forms of address? Am I, pleasantly and correctly, a lower case gentile or an upper case Gentile. Am I a goy? Am I simply a non-Jew?

Mr. Editor Nurenberger, to give him a kind of Continental designation, and I discussed this problem the other day.

"Do you," I asked, "mind me classifying myself as a gentile in writing and conversation?"

Editor Nurenberger smiled, amiably.

"I'm glad you asked that question," he replied. "My personal preference is for non-Jew. I think it's the most pleasant and satisfying designation."

I was frankly surprised. To be a NON-Jew seemed a thoroughly negative position from which to view our life and times. I tried it out for size: "Non-Jew. Non-Jew. Non-Jew." Then it struck me. Non-Jew had a curiously familiar ring. **Non-Aryan!** Certainly non-Jew sounded less than friendly to my uneducated ear.

I consulted my Webster's Dictionary in an attempt to discover Mr. Nurenberger's semantic objection to gentile. His message came through loud and clear. Definition: ". . . foreigner, pagan, heathen (in opposition to Jew and Christian.)" But Gentile, with a capital G, emerges as "any person not a Jew."

I must assume that both gentile and Gentile—there is some similarity of sound to the words when spoken — have been used, from time to time, in a derogatory manner. I am not in a position to know. It must be on **your** conscience (not mine!) if you have called me gentile, when what you really meant was Gentile.

But let us be clear on one point: Neither gentiles nor Gentiles appear to mind being called gentiles or Gentiles. We don't even know we may be being insulted!

This insufferable complacency is typically insular, and British. When a Canadian, for example, is trying to make vaguely hostile references to Englishmen, he calls them Limeys or Broncos. My dictionary says "limey" is a "generally patronizing or contemptuous term." But in point of fact, Englishmen don't appear to mind being called limey at all. The ones I've met will simply say: "Comes from lime-juicer, old chap. Our ships were called lime-juicers because the stuff was served on board to ward off scurvy."

I wonder if Jews ever notice the following semantic oddity. I have.

Many would-be polite non-Jews rarely use the word "Jew." Give a listen, and you'll hear them say something like this: "I have many valued Jewish friends and clients." Jewish! I suspect that when they add the "ISH" it comes out sounding almost English.

I am devoted to the Jack Parr Show. (This goy, for his sins, can't sleep o'nights.)

How many of you heard the byplay between Parr, and Theodore Bikel the other night.

Parr, rather pedantically: "Don't you think, Ted, that semantic differences are a lot to blame for the world's troubles?"

Bikel: "Anti-semantics, I think you mean!" He has obviously lived in England long enough to pick up their frightful punning habits.

May I tell my favorite pun in this family newspaper?

Some of my best clients are Jews. One of these whom I shall call Sam, because that's his name, once interrupted a business discussion between us to answer his telephone.

"Hello Joe," said Sam. "What can I do for you?"

The voice on the other end of the line was indistinct. But the gist of the conversation was obvious: Joe was asking Sam the name of a good resort area to visit in Florida.

Sam, who can be an engaging snob at times, was expounding the merits of the west coast of Florida, when Joe apparently dropped the name of a particularly exclusive place.

"Hell, Joe," said Sam. "You can't go there. It's only for genitals."

I nearly fell off my chair laughing. I hooted and I howled. And I was still chortling when Sam hung up the 'phone.

Sam was clearly dismayed. Ours is a firm friendship tested over many years of mutually fair dealing. He would not choose to insult me or my race, intentionally, Or I him, or his. I suspect my amused reaction surprised and pleased him.

Nevertheless, Sam and I have never lapsed into the dubious custom of friendly insult. "Genitals" I find forgivable because, to me, it is so downright funny — a magnificent pun! But I would not, even in jest, use insulting terms of reference with Sam; or in front of, or behind the back of, any JewISH person.

If any of my readers are left in doubt concerning that which I prefer to be called, those who speak Yiddish may call me **goy;** those who speak Hebrew, **goi.** I'll hardly notice the difference. And to those who speak only English, I'll try my best to be nothing more or less than "a good guy."

(Copyright by The Canadian Jewish News & Paul Morton)

MIDDLE EAST DIARY By AMOS

STRANGE ASSORTMENT

"Non-Alignment is not enough —one must be non-aligned in the right direction." This seems to be the motto underlying the jockeying which has preceded the invitations to the conference of non-aligned States due to take place in Belgrade next month. The differences among the major sponsors over how to define "non-alignment" are still going on.

Both Castro and Nasser take the attitude that only States with a consistently anti-Western policy deserve invitations, whereas Tito is interested in swelling the conference to its maximum in order to strengthen his hand against the Russians. Both Castro and Nasser would like the power of veto over other invitations from their own region; Nasser is unhappy at the extension of invitations to rulers whom he has consistently denounced as agents of Western imperialism, or at least unwilling to fight against it. But he has had to compromise.

Besides Nasser, Ferhat Abbas, and the King of Morocco, the President of Lebanon is coming and so is King Saud, who has remained on excellent terms with the Americans, and President Abbud of the Sudan. Kassem has been invited, and Bourghiba may come too.

Such an assortment will not be able to go very far on Middle Eatern affairs, particularly since Ethiopia and Somalia will also be represented.

It seems likely that Nasser will press for a strong pronouncement on the Palestine question, particularly on the refugee problem, as he did at Casablanca, in order, to have something to show. It will be interesting to see if any of the participants Israel has been courting so assiduously — and often at great expense — will oppose this. A hostile stand over the refugees is bound to make things even harder for Israel at the U.N. General Assembly later in the month.

The U.A.R. Minister of State, Abdel Kader Hatim, who acts as Government spokesman on major issues, has seen fit to issue a special statement eulogising the latest Soviet space achievement. Cairo radio has even contrasted Soviet victories in peaceful scientific achievement with mass killings on the Hiroshima style, carried out by the U.S.A.

The announcement that the U.A.R. has a functioning atomic reactor gave credit to scientific aid by the U.S.S.R., whereas Cairo's earlier announcement of their dispatch of a space-probe rocket gave no thanks to the U.S.A., but took the opportunity to denounce them for their aid to Israel. This is significant for several reasons. Cairo is in the midst of a violent campaign against the Arab Communists, but in spite of this is careful to avoid criticising the Soviet Union and to avoid missing any opportunity to denounce the West.

It was, after all, the U.S.A. Government which ferreted out the fact that Israel had a second atomic reactor and published the fact in the hope of currying favour with the Arabs or at least of averting their wrath. There seems to be little gratitude in Middle Eastern politics.

How long will the Arab League take to raise a force to replace the British in Kuwait? It is now a matter of weeks since they decided to recognise Kuwait and to send troops in to help to keep the peace, but in spite of Ministers flitting to and fro, and reports of Libyan and Sudanese offers, the British are still there and no troops are on their way.

This does not mean that the other Arab States do not have armoured units, or that they are afraid of Kassem's armies. When compared with their readiness to supply forces to Tunisia, and their periodic concentrations on Israel's borders, it is a reminder of what Arab priorities are.

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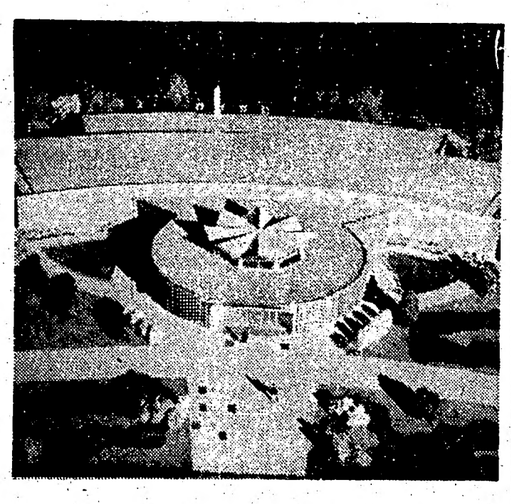

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A PROUD ARAB FAMILY IN ISRAEL

Shehadeh Hashem (third from left), an Israeli Arab from the town of Kfar Yasif, proudly shows his family the Master of Laws degree he received at the 31st graduation exercises of the Hebrew University of Jerusalem. The Hebrew University conferred 814 degrees—the largest number in any single year—in the fields of medicine, dentistry, pharmacy, agriculture, science, social sciences, law, education and humanities.

— Keep Smiling —

TOO SOFT

Two young ladies were discussing a young man.

"Oh, he's so tender!" said the one who happened to be his sweetheart.

"Perhaps that's because he's in hot water so much," suggested the other.

• • •

FARSIGHTED

"Remember," warned the rabbi to his friend who was about to sign a television contract, 'the big print giveth and the small print taketh away.'"

• • •

PERSPECTIVE

"Well, son, how were your marks in college this year?"

"Underwater."

"What do you mean 'underwater'?"

"All below 'C' level."

• • •

SOME HELP

Sophomore: "Dad, do you know that you're a lucky man?"

Father: "How is that?"

Sophomore: "You won't have to buy new books for me this year. I'm taking last year's work over again."

• • •

THE SECRET

Father: "How can you say that dating at college keeps you young?"

Son: "Well, I started dating two years ago as a freshman, and I'm still a freshman."

• • •

KNOW-HOW

Johnny had taken his first dancing lesson. When he returned home his mother asked him how he liked it. "Why, mother, it's easy," said Johnny, "All you do is turn around and keep wiping your feet."

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RECIPE OF THE WEEK

RUMMIES

These cookies are pleasant to serve with iced tea or iced coffee in summer—because, although they are well flavoured, they require no baking.

2 cups finely crushed vanilla cookie crumbs
1 cup pecan meats, chopped
1 cup powdered sugar
2 tablespoons cocoa
2 tablespoons white corn syrup
1/3 cup rum or brandy

Mix crumbs with nuts, sugar, cocoa, corn syrup and liquor. Roll in additional powdered sugar or cocoa. Store in a tightly covered jar or can for at least 1 week, for flavours to blend properly. Makes about 36 cookies the diameter of a quarter.

ENGAGEMENT

DONALD BACK & ESTHER ROTH

Mr. and Mrs. M. Roth wish to announce the engagement of their daughter, Esther, to Donald Back, son of Mr. and Mrs. M. Back. Wedding date to be announced later.

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HOME AT LAST

By RUTHIE

Frankly a holiday is not for me. I fret and fume when I'm away.

Does hubby lock the front and back doors when he leaves the house? Are the lights out? Does he wash the dishes after himself? Or do the ants have a field day? Will he remember to water the garden?

All these questions bob up in my mind to harrass me at the most unexpected moments.

This time, however, I decided to let nature take its course. I was going to cut the cord that binds. I did what I could to keep things running smoothly at home and that was that! For the first time in fifteen years I would take complete advantage of a vacation. Ned insisted he could get along without me. Well, let him try.

* * *

I wasn't out of the city a day when I suddenly yearned to be back home. Not for such mundane reasons as the condition of the house, but because I actually missed my husband. Imagine that!

How could I possibly long for a guy who leaves ashes all over the house, doesn't remove muddy shoes before walking on the carpet, litters the bathroom sink with comb and shaving lotion, drops something in every room, habitually breaks dishes? I guess love does strange things to people.

And did he miss me? He had enough time to find out. I wouldn't give him the satisfaction of cutting my holiday. Sure enough, it worked.

"Should I come home?" I asked him long distance.

"No, have fun. Only, it's kind of lonesome. The house doesn't look right, there's no one to argue with, I get bored. But don't worry about me. Everything is fine."

I squelched the longing which surged within and stuck it through.

Did I get a welcome home! Ned didn't have to tell me how much he missed me. His kiss was almost as fervent as once upon a time.

When I entered the house, I began to understand. A pile of underthings were waiting to be washed, almost every dish was stacked in the sink, the flush bowl wouldn't flush, the plants were wilted, delicatessen and frozen food were very much in evidence.

Of course I was missed. I hope I'll be appreciated from now on.

• • •

Everybody is so nice.

My grocer was delighted to see me. His happiness knew no bounds. After a twenty-five-dollar order, he threw in an extra grapefruit.

The butcher was very cordial. For once I needn't have doubted the age of the chicken I ordered.

The milkman was so glad to serve me again. He actually made a delivery before breakfast.

• • •

Whoever said a vacation is medicine to one's nerves certainly knew the score.

Am I happy to be home? No! After a week of the usual routine, I could use another holiday.

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Miami Beach Haven For Hay Fever Sufferers

MIAMI BEACH — A vacation at this season in Miami Beach holds special appeal for the victim of hay faver.

This seaside resort city is a known refuge from the annual August-September pollen plague that causes so much discomfort to thousands who are allergic to ragweed and goldenrod bloom. Many residents of Eastern and Mid-Western areas come here for their annual holidays, timing them to coincide with the hay fever period at home.

ATMOSPHERIC tests here have shown Miami Beach to have one of the lowest ragweed and goldenrod pollen counts east of the Rockies. Freedom from this type of pollen results from the city's separation by some three miles of water from the mainland and by a much greater distance from any agricultural areas where weeds concentrate.

Prevailing easterly breezes bring a constant supply of clean air from the ocean and block possible contamination from large land areas. Miami Beach itself, with practically its whole area in well-kept lawns and carefully tended public parks, is not a source of either goldenrod or ragweed pollens.

Vacationers during these late Summer and early Autumn days also can take advantage of far-below-standard prices and far-above-standard accommodations in hotels and apartments here. Visitors will find a choice of rooms along the oceanfront, if swimming and relaxation on the beach come first, or close to one of the golf courses if the game will be the primary holiday activity.

ALL RECREATION, as a matter of fact, is right at hand for the Miami Beach vacationist, for the city is but nine miles from north to south and averages little more than a mile from ocean to bay. Within this area are some 370 hotels, nearly 3,000 apartment buildings, eight public beach parks, more than 600 swimming pools, many of which are attached to hotels, two 18-hole municipal golf courses, two tennis centers and numerous stores, shops, night clubs and theatres.

Lodging, which Miami Beach boasts is the world's biggest bargain at this season, may be a luxury hotel room at $10 to $15 a day, double; modern but more modest hotels with rooms for as little as $35 a week, double or an apartment for as low as $50 a week.

For something different, the visitor can go fishing, sightseeing or rent a boat for cruising on Biscayne bay. Heading the list of angling attractions are dolphin, bonefish, snook and snailfish. Party boats take visitors out for drift fishing for as little as $3.50 a half-day, while sports cruisers with crew, tackle and bait and accommodations for four may be chartered for $45 a half-day.

ONTARIO

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PUZZLED?

Torontonian
RUSSELL SPENCER

BACK FROM SDE BOKER

Sixteen-year-old Russell Spencer is the first Torontonian who is back home with a report on Ben Gurion's mood after the elections.

Last Wednesday Russell, together with twenty-three others from the Bar Mitzvah Foundation who went to Israel on a summer tour, was in Sde Boker, listening to David Ben Gurion peruse about Hebrew, Zionism and the Diaspora.

Rossell, a high school student of above average intelligence and brought up in a home where Zionism and Jewish values are cultivated, is extremely impressed by Israel. He likes its vigor, its tempo. But he found some fault with Ben Gurion's preaching. The Prime Minister seemed very much perturbed when h etold Russell and his friends that a Jew must (1) speak Hebrew; (2) live in Israel.

Russell likes Israel, though he still cannot understand why he must live there. Nor does he find fault with the English language albeit he doesn't mind it when others speak Hebrew. He likes it in the Bible, but when it comes to playing basketball, he prefers to shout in good, old Toronto slang.

Despite Ben Gurion's admonition which Russell finds harsh, our voyager is convinced that Israel is a wonderful country. He has, however, some advice for the Israelis. If you want us to come to Israel, please don't belittle Jewish life in the Diaspora. And don't tell us that we suffer from anti-Semitism!

TEN-GALLON HAT TO RABBI

LONDON, (JCNS) — Rabbi Dr. Louis Jacobs has returned from a month's lecture tour of the southern States of America — the first foreign scholar to address the B'nai B'rith Institutes of Judaism, and the first British Jew, probably, to be made an honorary citizen of Texas. He was given that title (and the certificate which goes with it) by the Governor of the State which his Jewish admirers equipped him with a ten-gallon hat.

He travelled through Texas, North Carolina, Tennessee, and Mississippi and came across places where there was only one Jewish family.

Dr. Jacobs has created a sensation when he was on the plane hijacked to Cuba. After the filling of the plane, at the airport, a policeman spotted a man with a bushy beard—presumably reminiscent of Fidel Castro's—sitting in the waiting room, "a perfect suspect."

Despite the traveler's protestations of innocence—in unmistakably British accents—the officer ordered him to "come along peacefully for questioning."

OUR HEBREW EDUCATORS

Recently we participated in two important functions connected with the all-Canadian effort to promote Hebrew education in Canada. First we spent a weekend at Camp Massad, at Lac Carre, P. Q. Camp Masad is one of the most beatiful camps in Canada. In our opinion, both its atmosphere and scenic beauty can compare only to Camp Moshava

RABBI HOROWITZ

DR. FISCHLER

in Ennismore, Ont. From the point of view of Hebrew education, Camp Massad and Camp Moshava are today probably the most important instruments for the dissemination of Hebrew culture among our youth.

Rabbi A. Horowitz of Montreal, who is the National Director of Keren Hatarbut, the all-Canadian organization for the dissemination of Hebrew culture, introduced us to some of the campers. We were impressed by their knowledge of spoken Hebrew and devotion to Jewish tradition.

The Sabbath in the camp was a real, Jewish Shabbos, with zmiroth and services conducted by the youngsters themselves.

Rabbi Horowitz told us some important facts about the struggle for Hebrew culture in Canada. It seems that even Zionists underestimate the effort of the Hebrew educator. The Hebrew teacher in Canada is still looked upon as a "botlen", a man who dedicates his life to a futile, uncalled for task. However the product of these "botlonim", the children and youngsters whom we saw at Massad, are certainly a fine demonstration, a vivid example for what idealism can achieve.

From Massad we went to Ste. Agathe des Monts, where Hebrew teachers held their fourteenth summer seminary.

There the living spirit was a well-known Israeli educator, Mr. Ben Zion Fischler. He is famous among linguists for his "language laboratory", a new scientific method which he used in his courses at Sir George William University.

Mr. Fischler, who by now is in New York with the education department of the World Zionist Organization, is convinced that this new technique of teaching Hebrew will revolutionize the instruction of languages.

At this convention we met a dark-skimned and charming lady teacher who hails from India, Esther Gershon. She was attired in the traditional Hindu garb, speaking a perfect English and Hebrew besides her native Urdu, she now teaches Hebrew in a Talmud Torah.

Other teachers present at this seminar were: A. Kronitz, S. Meiri, S. Darshy, H. Mayzel, Y. Weinberg, D. Z. Baza and others.

The Israeli government was represented by Consul-General P. Eliav and by Consul Y. Narkiss; the Jewish Agency, by Dr. S. Blumenfield.

CASTRO BEARD

RABBI JACOBS

Timely intercession by an airport official established that the "suspect" was the Rev. Dr. Louis Jacobs.

Dr. Jacobs wryly cautioned:

"I strongly advise any bearded traveler planning to tour the U.S. in the near future to take to the railroads."

Beth Emeth Synagogue

Close to 2000 adults and children are expected to participate in the various services that will take place at Beth Emeth Synagogue. The synagogue, situated in Wilmington Park in the heart of Bathurst Manor, will begin its third year of operation in its own buildings this Fall. With its spacious facilities for services, classrooms, social halls etc. it has served the spiritual, educational and social needs of ever-growing numbers of adults and children in the area.

The spiritual leader is Rabbi Joseph H. Kelman who will officiate at the High Holy Day Services in the main sanctuary. Assisting him will be Cantor Samuel Weinstein.

The High Holy Day Services are being planned in conjunction with Rabbi Kelman by the Religious Committee headed by Mr. Harry Baum.

Beth Emeth Synagogue has grown in the past few years from a small group to over 400 members. It is fortunate to have been under the guidance of capable leaders who had the foresight to look ahead and build so that today the school section accommodated over 600 children in its Nursey, Kindergarten, Day and Evening schools. This growth has been spearheaded by its Rabbi and President Barney Barenholtz. Other members of the top executive are Harry Baum, Ralph Chernin Vice Presidents; David Anisman Treasurer; and Sid Moscoe Secretary.

Beth Emeth Synagogue has been blessed in many ways by its very active Brotherhood and Sisterhood headed by Alvin Golomber and Sandra Anisman. They have assisted the synagogue financially and have also had many interesting cultural and social programmes.

For the future Beth Emeth Synagogue is looking forward to having more and more people from Bathurst Manor identified with the synagogue before it is forced to close its membership roll. The Executive is looking ahead and beginning to make plans for completion of the final stage — a sanctuary in the not too distant future.

As of September 1961 the Beth Emeth Hebrew School of 300 children will become part of the Associated School system who will also organize the Beth Emeth Day School beginning with Kindergarten and Grade 1. Beth Emeth Synagogue also will continue with its High School and teenage programme.

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ONTARIO
Do YOU require a RETAIL SALES TAX VENDOR'S PERMIT?

Retailers, wholesalers, manufacturers and all others who sell goods as a normal part of their business must apply for a Retail Sales Tax Vendor's Permit.

You are required to have your Permit by September 1st, when The Ontario Retail Sales Tax Act goes into effect. If you do not have this Permit, you will be unable to buy tax-free the taxable goods you purchase for resale. Also, if you sell goods after August 31st without being registered as a vendor you will be in default under the Retail Sales Tax Act.

It is in your own best interest to fill out and return the official Application Form *at once*. Otherwise, you will not be sure of receiving your Permit before the final deadline of September 1st.

With your Vendor's Permit you will receive a convenient summary of The Retail Sales Tax Act as it affects your particular line of business.

APPLY NOW to be sure of receiving your Vendor's Permit before September 1st.

PERMIT APPLICATIONS ALREADY RECEIVED ARE BEING PROCESSED AND WILL BE ISSUED ON AND AFTER AUGUST 18, AND BEFORE SEPTEMBER 1.

If you have not received an official Application Form MAIL THIS COUPON TODAY
You are advised to send for an Application Form if you are not sure whether or not you require a Vendor's Permit.

Retail Sales Tax Branch,
Office of Comptroller of Revenue,
Parliament Buildings, Toronto 2, Ontario
Please send me a Permit Application Form together with detailed information on The Ontario Retail Sales Tax.
NAME
COMPANY NAME
ADDRESS
TYPE OF BUSINESS

PHILIP T. CLARK, *Comptroller of Revenue*

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